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THE ABOMINATION OF DESOLATION COME OR REVELATION REVEALED.

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THE

ABOMINATION OF DESOLATION COME;

OR,

REVELATION REVEALED.

BY

A CAMBRIDGE M.A. LAYMAN.

ADDRESSED TO

THE JEW, PAPIST, MOSLEM, AND PROTESTANT.

LONDON:
JAMES NISBET AND CO. 21 BERNERS STREET.
MDCCCLV.

[*The Author of this Work notifies that he reserves the right of translating it.*]

101. h. 299.

"Shake thyself from the dust, arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."—*Isa.* lii. 2.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—*Rev.* xviii. 4.

Woe unto them "which justify the wicked for reward, and take away the righteousness of the righteous from him."—*Isa.* v. 23.

"And his number is six hundred three score and six."—*Rev.* xiii. 18.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place."—*Matt.* xxiv. 15.

PREFACE.

In the following pages the writer does not profess to take a *general* view of prophecy; he only aims at showing, by a careful analysis, and literal exposition of the *particular* passages and dates referred to—which it will be seen correspond with profane history—that we are brought down to the present epoch so exactly, as plainly to indicate that the *desolation* referred to by our Saviour (Matt. xxiv. 15), as having been foreshadowed by Daniel (xii. 11), has actually *commenced*, and that no other desolation than the present could have been alluded to.

Owing to the much more perplexing task of the general expositor, and the consequent, almost unavoidably, imperfect attention paid by him to the line of separation between the different prophetic announcements—to the precise terms used and the parties to whom the respective prophecies were addressed, or to whom they referred—to the historical periods alluded to, and to the probable ends contemplated—untenable conjectures, rather

than stable results, seem not unfrequently to have been arrived at, especially in reference to this epoch.

The present story refers rather to those events which are past, and which are now to occur, than to the ends to be worked out; speaking generally, however, the reader will find announced both a call and a caution to the Jew—a sentence of doom on the Papacy and on the Moslem, and an admonition to the Protestant.

The prototypes referred to—so far as they have yet been fulfilled—are identical with the historical facts foreshadowed; and as the conjectures of the ingenious must, sooner or later, either be established, or succumb to the verdict which the lapse of events, and consequent increased effort of analysis, will probably, ere long, finally pronounce—so care has been taken not to hazard a solution which was not based on the language of Scripture, or where the evidence seemed any way insufficient; but whilst the writer submits his analysis with confidence, he not the less hopes, in case of need, for the aid of dispassionate criticism.

THE

ABOMINATION OF DESOLATION;

&c. &c.

"Despise not prophesyings."—1 *Thess.* v. 20.

THE two salient unfulfilled prophecies of holy writ are the restoration of the Jews, and the general conversion of the great human family to *a pure language** (pure Christianity), so that *all may call on the name of the Lord to serve him with one consent;* and the *present* time, and events, are so exactly coincident with the dates and events specified in the Old and New Testament, respecting the *desolation* which was to usher in the fulfilment of the two prophecies in question, as to leave no reasonable doubt that both of them are now actually in course of fulfilment. Zeph. iii. 9.

The Old Testament refers more to the *comfort* promised to the Jews; whilst the predictions in the Gospels, and the Book of Revelation, relate, almost wholly, to the Gentiles;—indicating, however, equally with the elder prophets, that the general diffusion of a pure faith would occur at *this* time, Isa. lxvi. 13.

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* The words taken from Scripture are throughout put in Italics.

together with the temporal restoration of the Jews.

In showing that the two prophecies in question are *distinctly* announced, and that we are arrived at the era of the synchronism under consideration, reference will be made to the *very words* used by the sacred penmen; and only such quotations given as seem bound up with, and sufficient to establish the assumed three-fold position—the *two* events named, and their *coincidence* at this time.

In the Old Testament reference will be made only to Isaiah, Daniel, Zephaniah, and Zechariah; and in the New, to the four Gospels, and the Book of Revelation, which latter, it may be observed, bears conclusive internal evidence of divine inspiration, and of which, therefore, referring as it does, mainly, to the impure Church of Rome, and its downfall, a somewhat more enlarged analysis, than would otherwise have been needful, is given; for, although it seems generally allowed that the Papacy has fulfilled the predictions respecting that impure Church, still it was thought better to incur the risk of being tedious, by referring at some length to the very language of that book, rather than fail to give the reader a full opportunity to judge for himself how closely identical the descriptions given therein, when divested of their spiritual and figurative colouring, are, with the impurities which, at all times, have disgraced the Papacy,—without deviating, it is hoped, too far from the course prescribed. With the present epoch, or, *the end* (Dan. xii. 4), *the words* of prophecy, as regards

the future condition of this world, are *shut up*—ended—save as to the time when the last judgment will occur; concerning which, any lengthened remarks, in this work, would be out of place —nothing thereon being known *to man**—*no, nor to the angels of Heaven—but to God only* (Matt. xxiv. 36),—still less will the visions respecting the *new heaven* and the *new earth* be brought Rev. xxi. 1. under review.

ISAIAH.

This prophet announces the restoration of the Jews, and a *coincident* general introduction of pure Christianity:—he commences his fifth chap- Isa. v. 1. ter in a celestial address to the Jews;—intimating that they will be *trodden down*† for misconduct— — 5. and that they will, in consequence, go *into captivity* (be dispersed),—where *no rain* (no true — 13. — 6. Christian enlightenment) will come *upon them.* The prophet having thus announced the dispersion of the Jews, he enters on a long train of prophetical visions respecting the present epoch,‡—the

* This might seem a contradiction of Rev. xx. 7; but it must be remembered that the *thousand years* there mentioned, if put for anything more than a long indefinite period, was a later communication than the one here made by our Saviour. See also note *, p. 12.

† Phrases of this general kind pass current amongst the sacred penmen, though often applied to events of a different complexion, and very remote from each other as to time.

‡ It will be seen as we advance that the desolation spoken of by Daniel, and mentioned in Matt. xxiv. 15, refers to the present epoch.

time of which he foreshadows, *first*, by alluding to
Isa. xi. 10. the epoch when *the root of Jesse** (the Christian question in the East) *would stand for an ensign* amongst *the people*—when the *remnant* of the Jews would be *recovered a second time*, and *ga-*
— 11. *thered together* again; *secondly*, by the *destruction*
— 15. *of the tongue of the Egyptian sea* (the Latin Mediterranean); and *thirdly*, by the circumstance of the *seven streams* of the Nile† being at that time so *mightily* changed *that men would go over dryshod.* And in reference to the restoration of the Jews, the prophet informs us, under the me-
xlix. 15. taphor of a mother *not forgetting her sucking child*, that God can *never forget* his children the

* It is scarcely needful to observe, that Christ is from the *root of Jesse*, Matt. i. 6; and that therefore the *standard*, or *ensign*, of the root of Jesse, being set up, as a signal for the gathering of the nations, is the Christian protection question in the East,—the *primary* cause of the present gathering of the nations. The political part of the French official manifesto ("Times," April 12, 1855) says: "The commencement of this great struggle is known: it originated in a small claim brought against Turkey on the ground of concessions she had granted in favour of the Latins in the Holy Land. Russia only wanted a pretext. For her the tomb of Christ was only a stepping-stone to power. But that sacred stone could not become a stumbling-block for the peace of the world."

† "The railway between Alexandria and Cairo (130 miles) is finished, except the three bridges of the two branches of the Nile, and the Delta Canal (including the seven streams); and these will also be finished in five or six months' time" ("Times," Feb. 14, 1845). These two events are coupled together in the same verse; and we shall see that the tongue of the Egyptian sea must refer to Italy (note †, page 18, &c.). This dry passage over the *seven streams* is a remarkable instance how directly the event solves a prediction which, fifty years ago, was an enigma.

Jews, that he should not have *compassion* on them—that is, after they have been punished. And that as to their finally becoming the head of all Christian nations, he announces that they would *surely be clothed with them all as with an* Isa. xlix. 18.
ornament, and bind them on as a bride doeth; and that he will accordingly *set up his standard* — 22.
*to the people** (assemble the nations in war, to chastise them for their sins, and for their bad treatment of his early children the Jews, and so bring them together again). The meaning being explained by the question, Who will at this time be *the prey?* (the sufferers in the struggles which — 24.
will occur?) and by the reply, that God will *con-* — 25.
tend in favour of the Jews, by causing their enemies to fight with one another in a manner as furious *as if drunken with their own blood;* so — 26.
that the slain *of* (by) *the Lord will be many.* lxvi. 16.

The metaphor of the mother and sucking child is again introduced, in order to announce that the Jews would be *comforted in Jerusalem.* — 13.

We must now go back to the prophet's announcement, that after God had *humbled* the Jews, v. 15.
he would both *be exalted in judgment* (do an act — 16.
of mercy as well as chastisement)—and also be *sanctified in righteousness* (worshipped in a more pure manner than had theretofore been the case)
—and that this would occur at the time *when the* — 17.
lambs (Christ's supposed Roman Catholic lambs)

* It will be seen, presently, that *the people* refer *mainly* to the Roman Catholic kingdoms, including also the Ottoman power.

were *feeding after their own manner* (immersed in their own devices, or acting a worldly part without regard to his commandments)—and when *the waste places* (of Judea) were possessed *by strangers.**

The prophet having thus slightly indicated the events now under consideration, he proceeds to call down *woe on* (to denounce), and very graphically to describe, the devices and acts of the Roman Catholics; announcing, that in consequence of their being guilty of such offences as having *justified* † *the wicked for reward, and taken*
Isa. v. 23. *the righteousness of the righteous from him*, and *despised the word of the Holy One of Israel*, his
— 24. *anger would not be turned away*, but that *his*
— 25. *hand would still be stretched out to lay hold of the*
and — 29. *prey;* and that this act in favour of the Jews would occur at the time when he would *lift up an*
— 26. *ensign*‡ *to the nations from far*—in reference to which he says they would come together *swiftly* with a *hissing*§ noise (the steam-engine?)—with *arrows sharp* and *bows* ready *bent* (indicating
— 28. carnage); the *horses' hoofs* like *flint*, and *wheels*
— 29. *like a whirlwind* (railways?); with *roaring like a*

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* It is common with the prophetic writers, *first*, slightly to indicate what they have in view, and then to develope their visions in a progressive and fuller manner. This method has been followed in the present instance, and is also very observable in Daniel, and the Book of Revelation.

† It is a common observation in Italy, even at this day, that the Church is scrupulously attentive to the rich; but that those who can't pay are wholly neglected.

‡ See note *, page 8.

§ Railways and steam-vessels have now first largely contributed towards the conveyance of military forces, &c.

lion, and young lions (the firing of muskets); also with the *roaring of the sea* (cannon?) *the prey* (destruction) *safe* (certain)—the earth being *darkened** by the clouds of smoke from the firing of so many cannon. Isa. v. 30.

Not to deviate from the proposed plan, it is not meant to follow this prophet through his many varied intimations respecting the restoration of the Jews, and the punishment to be inflicted on the nations, but the reader will find some fifteen chapters in this book containing a running commentary on the points now under consideration—together with intimations that the *comfort*, promised to the Jews, would be *coincident* with God's chastisement on the nations:—the story, however, of this chastisement, for their abuse of God's revelation to them, must not be altogether omitted. The prophet, in sketching the iniquities of the Papacy, does not speak of Babylon the old, but of the *virgin daughter* of Babylon (*Rome*†)—indeed, independently of this *distinctive* appellation, the greater part of the chapter in review applies so directly to the Papacy, as to leave no room for doubt on this point. The prophet says, Rome (the Pope) would not, at the time in

Isa. xlix. l. li. lii. liv. lvi. lvii. lix. to the end of the Book.

Isa. xlvii. 1.

* The effect sometimes produced by long-continued heavy smoke. A striking instance of this sort of smoke-curtain is mentioned in one of the graphic letters of the "Times" correspondent.

† It will be seen that the writer is more than once compelled to disregard the *headings* given to chapters in our Bibles; whilst it is scarcely needful to mention, that Rome, or the Papacy, is always called Babylon in the Book of Revelation.

Isa. xlvii. 5. question, *any more be called the Lady of the Kingdoms*—that God had certainly been *wroth* with the Jews, and as a punishment *had polluted his inheritance* (the Jews) by giving them into the hands of the Lady of the Kingdoms (the Roman Catholic Kingdoms) who had not only
— 6. *showed them no mercy*, but laid their yoke *very heavily upon them*. The *Lady of the Kingdoms*, meanwhile, assures herself that her dynasty will
— 7. be *for ever*, and does not therefore care *to lay to heart* the enormities she has been perpetrating—nor *to remember the latter end of it* (to suspect her fall);—upon which the fatal verdict is pro-
— 9. nounced against her—that she *will in one day* (a year*) both *be a widow* (no longer married to the Church), and *lose her children* (that Popery would be abandoned).

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* That the *prophetic week* meant seven years, we learn from the fact, that the 70 weeks (490 years) announced to the death of Christ were *exactly* completed. It is obvious, therefore, that a prophetic *day* is a year. We shall see (note *, page 47) that Scripture is *often* her own interpreter; and that a prophetic *month* is 30 years. Also (note *, page 30), that *a time* is 100 years; *half-a-time*, 50 years; and that the 1000 years (Rev. xx. 2) can hardly be meant *literally* in any sense, although it has been literally applied in support of a supposed millennium: otherwise it would only have reached to shortly before the commencement of the Crusades; at which time, indeed, the 1000 years of Revelation were considered to have been somehow fulfilled, and that Christ was then about to reappear ("Encyc. Brit." art. Croisades). It may likewise be observed, in reference to this period of 1000 years, that Christ had somewhat further to announce to St. John, than what he gives in his Gospel, or the former would not have appeared, spiritually to the latter, when he was about to write the Book of Revelation; from which book we learn (see page 48) that a

ZEPHANIAH.

In quoting from this prophet* it may, perhaps, be alleged that the prescribed course is not being fully adhered to, and, indeed, had a more particular reference been made to the eleventh chapter of Isaiah, it would scarcely have been needful to notice Zephaniah at all; his statement, however, keeps close to the points in question, and is much to the purpose: it seemed proper, therefore, that it should be introduced. It is contained in the prophet's *third* chapter—all of which, save two verses, refers to the dispersion, restoration, and conversion of the Jews;—showing also that these events would be synchronous with the epoch of desolation—the punishment of the Roman Catholic nations, and the purifying of the faith of the world; the chapter may be thus *paraphrased*, Woe to Zeph. iii. 1.
Jerusalem! The time is coming when, in consequence of her wickedness, she will despise the — 2.
divine admonitions, and will not be corrected, or trust in God. When her rulers will be extortioners, — 3.
her judges unjust, her prophets pretenders, and — 4.
her priests perverters of the law; when, though — 5.
her people will have no compunctions, God cannot

prophetic *year* is 365 years; thus, immeasurably, almost, extending the duration of the so-called millennium, whenever that period (in which Christ was expected to reign on earth) was to occur.

* This, and the following prophet, are placed *before* Daniel, as they refer more particularly to the *events* themselves; whereas Daniel refers especially to the *date* of the epoch in view.

help seeing their misdeeds, and will, accordingly,
Zeph. iii. 6. cut them off by the Romans:—still, after the
many lessons they have had, it is to be hoped
— 7. they will repent, and save themselves. Alas, no!
they will rather get worse and worse; God will,
— 8. therefore, condemn them, after their overthrow, to
wait till a distant day, when he will also be so
angry with some other nations, on account of their
sins, as to inflict punishment on them, by pouring
on them his anger, which (humanly speaking)
would be very jealous—not only on account of
the cruelties which they had unfairly inflicted on
the Jews, his ancient people, but for other rea-
sons; and, as soon as his ways with mankind have
been vindicated by the example thus afforded, and
— 9. which will be so striking, as cannot fail to have
the desired effect—the Gospel of Christ will be
diffused over the whole world, in its full purity
and simplicity, so that mankind will bow at one
— 10. altar. The Jews being collected in Jerusalem at
this time from amongst various nations—by whom
— 11. they have been very unfairly and cruelly treated
—will no longer be ashamed of the sins they
committed in past times, and those who have
taken possession of their kingdom will be removed.
After all these events have taken place, the Jews
will not sin any more under the old, but false
impression, that they were the only people whom
God loved; when, in fact, they were a most sinful
— 12. nation:—in short, being re-established in their
— 13. own country, their old sins will be abandoned, and
they will be truthful, virtuous, and prosperous.

Let the daughter of Zion therefore sing, and let Zeph. iii. 14.
Israel shout! seeing that her judgment is thus to — 15.
be put away, her enemies turned out, and her people so reformed that they will neither fear, on account of any faults of their own, or of their
neighbours. God is not only able to effect these — 16.
things, but he will be glad that the punishment of — 17.
the Jews is ended, and they, being prosperous in the sight of other nations, will no longer suffer the — 18.
reproach of being the outcasts of the world. It is
certain also that God will at that time chastise the — 19.
nations by whom the Jews have been so cruelly and unfairly treated; and that besides this *positive* — 20.
good, which he will effect for them, they will also enjoy a respected *name* in the world at large. These events will occur at the epoch of their restoration.

The destruction of Jerusalem by the Romans, and subsequent national dispersion of the Jews, being facts out of the reach of cavil, attention is drawn to the *eighth* and *ninth* verses of the
chapter under review, "Therefore wait ye upon — 8.
me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

"For then will I turn to the people a pure — 9.
language, that they may all call upon the name of the Lord, to serve him with one consent."

In these two verses we find it announced, in so many words, that the Jews, after their dispersion, are to wait till God, on some future day, would in anger assemble and punish the nations (not the Jews, for it was their day of being *comforted*), and that he would then likewise eradicate some religious *impurities* which had caused his jealousy, and substitute a *pure* faith in lieu thereof, which would be generally adopted.

ZECHARIAH.

If the rule laid down has been at all transgressed in regard to the last prophet, it would be a greater deviation to quote, at any length, from Zechariah. It seems but right, however, briefly to observe, that he emphatically announces *the*
Zech. xii. 1. *burden for* (punishment of other nations in favour of) *Israel;* that the question who is to decide about *Jerusalem** (the holy places, or the tomb of
— 2. Christ) will be a *cup of trembling in the siege* (the war) *both against Judah and Jerusalem, with the people who are burdened about them* (interfere
— 4. in any way with the Porte); that the *horses* and *riders* (the armies of the nations who interfere) will be severely *smitten;* that they will act *madly*† (blindly) amongst themselves; but that God, on the other hand, will *open his eyes upon* (keep a

* Jerusalem is here put for the Ottoman sway generally over the Holy Land.

† See Isaiah, chap. lxvi. 16; also page 9.

careful watch over) *the house of Judah*, bringing her success, and failure to those *who come against her*. The prophet at the same time announces that the house of David (the Christians) will be *as God*, or as *the angel of the Lord before* (in Zech. xii. 8.
preceding) *them* (the Jews); that *the spirit of grace and supplication* will rest on them both; —10.
that they will *look on* (see)* Christ, and that they will remember their sin against him with mourning as bitter as that which followed the bloody battle of *Megiddon*, near Acre; but that they would not, —11.
at this time, mourn as one house or family.† —12.

The prophet next announces that at that *day* xiii. 1.
a fountain for sin (pure Christianity) *would be opened* to all who congregated at Jerusalem; that *idol*-worship (the Papacy) and *the prophets and* — 2.
unclean spirit (the Mahomedans, as followers of a *false* or pretended prophet or prophets) would *pass out of the land* (be put down); that these deceivers, indeed, would be resisted even unto slaying them; and that they will themselves *be* — 4.
ashamed of their *visions* (of the faith they have held), and that men would no longer be duped by the *rough garment*‡ and plausible austerities of the monk. As to the Papacy, in particular,

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* This corresponds with what Christ says in the Gospels, referring to the same epoch (Matt. xxiii. 39, and xxiv. 27); also with Rev. xvi. 14. See also page 63.

† As being all recalled and converted exactly at the same time.

‡ By a recent enactment of the Sardinian Government the monasteries in that kingdom are to be generally suppressed. See Appendix, page 79.

Zech. xiii. 7. the *sword* is summoned *to awake* from her slumber against God's assumed *fellow*, the pretended *shepherd** of the sheep, and *the little ones* (the Pope and his followers) who are *to be scattered;* at which
— 8. time *in all the land*† *two parts therein shall be cut off, but the third shall be left.* It is then farther announced that real Christianity would thereupon
xiv. 9. be spread *over all the earth;* that is, after the destruction of the two parts of the land now referred to (Italy), and after some wonderful events and terrestrial changes‡ have taken place
— 10. in *Judea and at Jerusalem*, and after the *Jews*
— 14. have *fought* in their own behalf; and that the influence of this celestial faith would then be, as it
— 17. were, distilled§ and circulated *to all the families* (kingdoms) of the earth.

That the two events, therefore, which we have now brought under consideration—the restoration of the Jews, and the general introduction of a pure faith, will be coincident, must be considered as distinctly announced; that we have also actually arrived at the synchronism in question, will be seen in the sequel.

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* Christ calls himself, John, x. 14, the *shepherd* of the flock—and his flock, *my sheep.*

† This portentous announcement corresponds, as will be seen, with Rev. xvi. 19; see also p. 64.

‡ These events are minutely indicated in the last chapter of Zechariah.

§ The symbols used, verses 20 and 21, to express the universal diffusion of Christianity, are very striking.

DANIEL.

As the *time* of the epoch in question rests mainly on Daniel's statements, we must satisfy ourselves both that a consecutive vision of *certain* events, connected more or less with, and reaching down to a period already begun but not yet fully developed, has actually been announced by him; and also that such events and dates as he mentions or refers to correspond with profane history, and exactly indicate the present epoch. On these points it will be seen that no link is wanting—the evidence of history being identical with the prophetical story.

In considering the *aim* of the prophetic records, we ought to bear in mind that they seem meant both to indicate how mankind would thwart God's *spiritual* providence, and also to teach (as the events they indicate were developed) the great lesson of God's prescience over all, and through all his works; and that these records, therefore, point rather at those portions of history which bear on his spiritual dispensations, than on any more general historical view; always, however, giving a sufficient catenary link, to show the *literal* connexion between the actual prophetic announcements, and the historical events indicated. (See note *, p. 21.)

The first part of the book of Daniel, needful to be referred to, shadows out the *Papacy*—the Dan. vii. 25.
judgment passed upon that church, and its *end*— — 26.

Dan. vii. 27. the diffusion of the faith of the *saints*, (Christ-
— 28. ianity)—and *the end** *of the matter* (the present epoch).

Having thus alluded to the times *after* Christ, the prophet next deems it needful to touch on the history of the East† as the *future* birthplace of

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* As an instance of the *conjectural*, or erroneous view, sometimes taken, even by commentators who have obtained much celebrity, I may here cite a passage from Mr. Birks' introduction to his "Two Later Visions of Daniel," page 2, where he says, in reference to "the pause before the last conflict, which the kingdoms of the West will shortly undergo," that "the Son of Man, as *here* announced, will then appear in the clouds of heaven,"—whereas the prophet has *concluded* his vision *concerning the rest of the beasts* (those kingdoms which had to be purified) at verse 12 of the above chapter,—the two *succeeding* verses being naturally, and obviously, a consecutive glance at the far more distant event of Christ's celestial kingdom—that kingdom which would ultimately *be given him* (ver. 13 and 14)—*the Son of Man*—in *contradistinction* to the universal *Christian* kingdom (people), which the *saints of the Most High* (ver. 27) would have given to them—meaning the universal *Christian* faith now about to be brought in;—when, therefore, Mr. Birks applies "the clouds of heaven" to the intimation of our Saviour's interposition at the present epoch (in whatever way that interposition may be exhibited), he is evidently making either a *conjectural*, or erroneous use of the words in question. Indeed, to apply them to the foreshadowed intimations of Christ's interposition at the present time, would be directly at variance with his own language, viz. that his coming at this time would be like *lightning* (Matt. xxiv. 27), or as *a thief* (Rev. xvi. 15), very quickly and without notice; whilst, on the other hand, the words *exactly correspond* with those used in reference to his coming at the last judgment, viz. in *the clouds of heaven* (same chapter, ver. 30).

† What is here related respecting the East, shows that the prophet is not so much busied about a *general* view of the Roman or other contemporary history, as in foreshadowing events bearing on *spiritual* history.

Christianity; and he gives a chronological,* succinct, but definite account of *certain* events which would occur in that quarter prior to, and concurrently with, Christianity, viz. the subjugation of *the kings of Media and Persia* by *Greece*— Dan. viii. 3. under the great horn (Alexander)†—the falling of and 20. his empire into the hands of *four* kings (Ptolemy, — 21. Seleucus, Antigonus, and Antipater‡)—none of whom enjoyed *his* (Alexander's) *power*.§ The — 22. prophet then announces, in chronological order, that a *little horn*‖ (Khoosroo, king of Persia) would *wax exceeding great out of one* (Persia) of the above *four* kingdoms; even extending its arms *towards the pleasant land*, (Judea and Jerusalem); and that in the *latter time* (soon after) *when the transgressors were come to the full* (when the irruption of the Persian kings had swept over the Christian East)—*a king of fierce countenance* — 23.

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* The exact chronological, consecutive account, here given of events, in a *certain* quarter—at a *certain* time, and following on other *known* events, does not allow of any *conjectural* explanation. Scripture is here again her own interpreter.

† Dr. Keith, page 383, calls Alexander the *Great Horn.*

‡ See Lempriere, article "Alexander."

§ It may seem hardly needful to mention that the larger proportion of this divided Grecian dynasty fell, not long afterwards, in its turn, under Rome.

‖ It cannot but be observed that this allusion, in exact order of time, to *Mahomet*, entirely establishes the immediate preceding allusion to Khoosroo, and the then Persian dynasty—and that this Persian prince, and the succeeding short Persian dynasty, must therefore be the *little horn* here mentioned—and not, as has been affirmed by Mr. Birks, the *long* lived, and *great* Roman Empire. See the "Two Later Visions of Daniel," page 179.

Dan. viii. 23. (Mahomet) and *understanding dark sentences* (the Koran) would *stand up.**

We now revert to the prophet's allusions to Khoosroo and his successors: for we must not forget that the time of the epoch under consideration greatly rests on the facts the prophet here introduces. He *first* refers to the struggle of the Emperor Justinian with the powerful Khoosroo,† or Noosheerwan, as he was otherwise called, an-
— 10. nouncing that he, Khoosroo, *waxed great even to the host of heaven* (against Christianity); that he *cast down the stars* (the Christians) *to the ground,*
— 11. and *stamped upon them;* and that *he magnified himself even to the prince of the host* (the Christian Justinian), succeeding so far against him, that Justinian has been called the last‡ of the Roman Emperors.

Having thus drawn attention to these Persian kings, the prophet informs us that *by him* (Khoosroo) *the daily sacrifice*§ (worship of the Christians)

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* See Dr. Keith, pages 383–4, where it is to be observed that Dr. Keith confounds (384) both the prince of *the host,* Justinian, chap. viii. ver. 11, with the Prince of *Princes* (Christ), chap. viii. ver. 25,—and the Persian king with Mahomet. The writer, however, once for all begs here to observe, that he entirely eschews the office of critic.

† Keightley's "Outlines of History," page 167; see also page 25.

‡ "Universal History," vol. vi. page 531. London, 1742.

§ The word *sacrifice* appears here to have been added by the translators; but, be this as it may, it is *impossible* this passage can refer to the sacrifice, or worship of the Jews—*that* had been taken away long before; besides, the prophet is here recounting the severe persecutions of the Christians by the Persian prince, who *stamped on the stars of heaven* (the

was taken away, and the place of his sanctuary (the East) *cast down* (overrun); for *that an host* Dan. viii. 12.
(power) *was given him against* the Christians *by reason of transgression* (an amount of their having sadly fallen away from the true faith), so that *the truth* (Christianity) was *cast down*, whilst the Persians *prospered* (were successful).

Attention being thus drawn to the putting down of the Christian faith in the East by the Persians, the question is asked, *How long* it will be to *the end of the vision concerning the daily* — 13.
sacrifice (Christian worship), and the *transgression of desolation* (the Moslem dynasty in the East), *to give both* (to include the time when both) *the sanctuary* (the Christian East) and *the host* (Christianity) would cease *to be trodden under* — 14.
foot—the answer being, *unto two thousand three hundred days;* meaning that about 2300 years would elapse before Christianity would be again established in that quarter.

The period of 2300 years is calculated as follows: After alluding to the desolate condition in which the Jews were left, the prophet states that *seventy weeks** (490 years) *are determined*, from ix. 24.

Christians), his persecutions against them having been carried to such an extent, even in his own dominions, that one large province revolted to the Romans. See page 28; also, "Encyc. Brit." article Constantinople. The expression "the daily sacrifice" is another instance of the *general* use of particular terms. See note †, p. 7.

* This prophecy has been universally admitted to refer to the commencement of the new *righteousness* at the death of Christ.

the time at which he was then writing, *to finish the transgression, and make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness* (to bring in, at the crucifixion of Christ, the *commencement* of the new order of things). Now, the 490 years to the crucifixion being added to 1854, the present year from the birth of Christ, and the 30 years of our numeration to his death being deducted, gives 2314 years; which, allowing for the received difference as to the precise year of the birth of Christ, and the uncertainty as to the precise year when Daniel delivered his prophecy, comes so near the time, 2300 years, mentioned, as to leave no great room for cavil. The prophet, however, does not rest on this simple statement, but indi-
Dan. ix. 27. cates the date of the *abomination of desolation* by a reference to several notorious events in profane history: and *first*, he says, in effect, that the emperor Adrian sent a *commandment* to
— 25. *Messiah** *the prince* (the governor of the city) *to restore and build Jerusalem;* and that, from the time of sending such order, there would elapse *seven weeks*† (49 years) and *threescore and two weeks* (434 years), during which time *the street and the wall* (the new city) *would be built again* (remain), notwithstanding that the *times would be troublous.* Now Adrian came to

* It will be seen here, as elsewhere, that the term *Messiah* means only a governor, or high official person.

† The period of 49 years refers to the time which elapsed during the rebuilding of the city.

the throne in the year 117, and, in consequence of his having sent orders to rebuild the city, he was very determined in driving out the Jews from the year 132 to 135),* that was from about thirteen years *after* he came to the throne—viz. in the year 130; which, with the 49 years, and the 434 years, give the year 613 as the year in which the new city would suffer—Jerusalem having in fact been taken that very year by the Persians, under Khoosroo the second, by assault, and consequently been much damaged.

The prophet refers to the above historical event where he says, that the people of *the Prince* (Khoosroo the second) *who should come* would *destroy the city and sanctuary*† (Jerusalem and the Christian East). Dan. ix. 26.

It is next stated that the above calamity would be followed *by a flood.* Now, the first Khalif, Aboo Beker, is said to have ruled with impartiality; he was, however, *master* from the Euphrates‡ to the Mediterranean; and as soon as his successor, the warlike Khalif Omar (Mahomet's

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* See Gibbon.

† Jerusalem was at this time Christian, and the city and sanctuary is put for the Christians, who were now being persecuted (as we have seen) by the Persians with the utmost severity; we are told, indeed, that this Khoosroo availed himself of the animosity of the Jews against the Christians, on taking Jerusalem, and that 90,000 Christians suffered. Gibbon, vol. viii. p. 221. See also "Univ. Hist." vol. vi. page 536.

‡ The sixth vial of wrath:—Rev. xvi. 12. See also page 48; also, Keightley's "Outlines," p. 137.

oldest companion) came to the throne, in the year 634, he caused a fierce attack to be made on Jerusalem, when the city surrendered at the end of a four months' siege.

The prophet next indicates that *unto* (*about*) *the end of the war* (the wars that would succeed in Palestine), *desolations are determined* (the present struggles).

We now go back to the first part of this verse, where the prophet, as if to put beyond all doubt the period of history to which he was here referring, mentions another remarkable event in profane history, which occurred 49 years *anterior* to the taking of Jerusalem by the Persians: he says, that after *sixty-two weeks* (434 years) from sending the commandment to restore the city, *Messiah** *shall be cut off, but not for himself* (not for any fault of his own). Now this passage enables us to say who this Messiah was—namely, Belisarius; for he had been appointed by Justinian, and was styled *General of the East:*† and we find, by omitting the seven weeks (49 years) of verse 25, taking only the sixty weeks (434 years) of verse 26, and counting from the year 130, when the command to rebuild‡ Jerusalem was sent out,

* See note *, page 24.

† See Gibbon, vol. vii. page 374.

‡ At this time Christians had permission to settle in the city; but afterwards, when the Emperor Julian is said to have formed a design of rebuilding the *Temple* and of restoring the Jewish worship—a scheme contrived on purpose to give the lie to our Saviour's prophecy, that Jerusalem should be trodden

that we arrive at the year 564, the year of Belisarius's* death.

Shortly before the death of this Messiah, or General of the East, he (Khoosroo) *confirmed the covenant with many* (confirmed a previous treaty of fifty years with the Romans†) *for one week* (seven years)—that was in the year‡ 558—*and in the midst of the week* he caused the *sacrifice and oblation* (the worship of the Christians in his dominions) *to cease;* in other words, he commenced that *desolating* persecution against the Christians which was to continue *until the consummation*, that was, until the *pouring out of the abomination* which was *determined* on (the present epoch) should occur; for we find Justinian, who came to the throne in 532, was at that time pressed by Khoosroo I. on the eastern boundary, and that he, in consequence, entered into a treaty with him for the fifty years above named, which treaty was broken by Khoosroo before it had subsisted ten; whereupon Belisarius was sent in the year 541 into the East, from whence, after being very successful in defending that boundary, Dan. ix. 27.

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down of the Gentiles till the times of the Gentiles were fulfilled —his scheme was frustrated, as we are told, by an earthquake, or fiery eruption from the earth. See "Encyc. Brit." article Jerusalem.

* "Biog. Univ." Paris, 1811. His death was hastened by the unjust treatment he had been subjected to this year, having been condemned to death for treason, though afterwards reprieved. See Gibbon, vol. vii. page 407.

† Gibbon, vol. vii. page 339.

‡ See note *, page 28.

he was recalled to defend Rome against Totila. Khoosroo, in the mean time, persevered in his schemes of aggrandisement and persecution; but not having gained any decided success, and having lost a considerable battle with Justin, the *then* Roman general, he sued for and *confirmed* the above *covenant*, or treaty of peace, for *one week* (seven years)—that was in the year 558,* as already stated—and commenced so dreadful a persecution against the Christians, *causing the sacrifice and oblation to cease*, that one large province of his empire actually rebelled, and put themselves under the protection of the Romans;† on which Khoosroo sent to Justin, who had come to the throne in 565 (the seven years' truce being just ended), demanding redress; and he received for answer that the above truce had expired, and that he would not on any account deny‡ his protection to a nation of the same faith with his own, and who had been so cruelly persecuted on account of their religion; after which the war became more bitter than ever, continuing, as we have seen, till the surrender of Jerusalem to Khalif Omar. We have arrived, therefore, at the *precise seven years' truce*, in the *midst* of which the Christian worship was put down; and as this epoch is coupled with the historical fact of the death of Belisarius in 564, we are bound to take

* See "Encyc. Brit." vol. vi. article Constantinople. Edin. 1823.

† Same article, 99.

‡ "Univ. Hist." vol. vi. page 532.

that year as the one the prophet refers to *in the midst* of the seven years' truce.

Having now seen that the Christian faith, such as it had become, was put down by the *first* Khoosroo in the year 564, that the Roman power was then fast declining in the East, and that *desolation* (the Moslem sway) would continue till *the period determined* on (the present epoch) should arrive, we proceed to the further intimations of the epoch in view; as to which the prophet announces *that, at that time,* the angel *Michael would stand up for the Jews* (that they Dan. xii. 1.
would be particularly looked to), and that there would then be *a time of trouble such as there never was since there was a nation even to that time;* but that the people (the Jews), *every one who should be found written in the book* (who were deserving), *would be delivered;* and that *many of them who slept in the dust* of the earth* — 2
(who were grovelling in dirt and darkness) *should awake, and shine forth,* and *turn many* to the same *righteousness* as the stars (the Christians) — 3.
for ever (so as not to go back to their old faith), and that *the book* of prophecy *was sealed to the time of the end*† (the present epoch). — 4.

It will be observed that *the end* is here inci-

* This is identical with Isaiah, chap. lvii. 2. See also title-page.

† We must keep fully in mind that *the end* does not refer to the last judgment, but is, *throughout,* applied to a wholly different period, viz. the restoration of the Jews, and the diffusion of the *pure language.* See Birks' "Two Later Visions," p. 304.

dentally, but very significantly, identified in the same verse with the present era by the observation that it would occur at a period remarkable for a great increase in locomotion (steam power), and
Dan. xii. 4. *in knowledge* (the electric telegraph, &c.)

Having thus approached the confines of the present epoch, the prophet next marks its date by the vision of an historical event not far from our own times, viz. the establishment of the reformed
— 5. faith in England. He says he saw *other two* (meaning, it will be seen, bishops), *one standing on this side of the bank of the river, and the other on that* (the two sides of the Channel). These bishops he assumes to be cognisant of the prophecies in question; and accordingly the Continental bishop inquires of the English one, who is
— 6. suitably distinguished by having on *a linen dress* (lawn sleeves), how long it would be *to the end* (the era when these prophecies would be accom-
— 7. plished); to which the reply is *a time, times, and a half* (two centuries and a half*). Now, a reference by the prophet to Queen Elizabeth, as a Protestant sovereign, would have been absurd; for though she professed Protestantism, and might have had sincere convictions, she was not regarded as legitimate by Roman Catholic Europe. Indeed an anathema† was pronounced against her

* It may be proper to observe that the prophet has before (vii. 25) announced that the Papacy would stand till the termination of this period of 250 years—and that the terms used in both cases are identical.

† See Ranke's "Popes," vol. i. p. 513.

by Pope Pius V.; and at any rate the reformed faith could not have been announced to the prophet as finally established in her reign, Mary queen of Scots being a rigid Papist; nor could it have appeared so until James — England's first Protestant king — came to the throne in 1603. The 250 years, therefore, must count from that year; and this brings the raising of the ensign,* when all these things were to be finished, exactly to the present time.

The foregoing explanations may seem, at first, arbitrary ones, but when considered in conjunction with what has been already set forth, with what remains to be seen, and with the fact that Christianity has now been published over the whole world, they can scarcely appear so. The prophet then indicates the time about which *all these things* (these prophecies) would be accomplished, by stating that it would occur *when the power* (the Gospel) *of the holy*† *people* (the Christians) had Dan. xii. 7.
been duly *scattered* (published through the world).

The prophet, lastly, in order to make assurance doubly sure, announces that a thousand two hundred and ninety days (years) will elapse *from the* — 11.
time that the daily sacrifice shall be taken away before *the abomination that maketh desolate be set up*. Now we have already seen that the Christian

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* See page 8.

† The Jews, in the Old Testament, are usually called *my people*. *The voice from heaven* (page 66) gives them the same title, whilst Christ is supposed to be speaking to St. John of the Roman Catholics.

worship was put down in the year 564, which, being added to the above 1290 years, brings us again exactly to the year 1854, as the commencement* of the epoch in view. That the foregoing prophetical allusions refer to the present epoch, must therefore be considered as fully established: it will, however, further appear as we proceed, that the above dates exactly coincide with those given in the Book of Revelation.

ST. MATTHEW.

Although our Saviour was of *the brethren, the prophets* (Rev. xxii. 9), he came rather as a *fellow-servant* (Rev. xix. 10) than as a prophet, our reference, therefore, to the Gospels will be short.

St. Matthew's account respecting the epoch in view, is in effect as follows:—That *the house* of the Jews *would be left unto them desolate;* and that they (the Jews) *would not see Christ*† *henceforth* as a comforter to them, *till they should*

Matt. xxiii. 38.

* It is worthy of all observation, that verse 12 of this chapter refers, very pointedly, to the happy times when just twenty centuries from the birth of Christ have been completed, —*i. e.* 135 years *later* than the present time; for this period of 135, being added to the two periods of 564 and 1290 years, completes (save the doubt of a few years as to dates) the exact period of 2000 years; leaving the 135 years for the development of that general improvement which true Christianity is destined to effect—the happy change which the present desolation is to usher in.

† See *remarks* at the end of this Gospel; also note *, p. 17.

say, "*Blessed is he that cometh in the name of the Lord*," (when, instead of reviling him, they shall, by some means or other, have been so converted, as to honour and bless him). That on a certain day the disciples came to Christ as he was leaving the temple, and drew his attention to its *buildings;* Matt. xxiv. upon which Jesus replied, in effect, "Yes! I perceive you regard all these structures as monuments of skill and strength; I tell you, however, that every stone of them *shall be thrown down*." * — 2. That on a subsequent occasion his disciples came *privately* to their Lord, and urged him to tell — 3. them *when* the events he had lately communicated would occur? and what would be *the sign of his coming?* To the *first* of these questions Jesus evades giving any further reply, as if what he had before told them was sufficient; and as to the *second*, he enters on a detail of certain *future* events, by way of warning to his followers generally, touching what they would have to encounter; informing them that their trials would be great, and that *many*† *would be deceived*; but — 5. that they were not to be *troubled by the wars and* — 6. *rumours of wars* which *must* take place before‡

* Christ had *before* (chap. xxiii. 38) announced that the house of the Jews would be left unto them desolate; and he here, in reply to the importunities of his disciples, merely refers to the fall of Jerusalem incidentally, in confirmation of what he had already told them.

† From the expression "*many*," it is evident that Christ's warning was intended for the Christians generally.

‡ That this is the meaning of the passage is plain from the expression, the *beginning of sorrows* (verse 8), as well as from

the end (before the epoch of the full development of Christianity), which would *not be yet* (not till after the first sorrows); for that the first, or
Matt. xxiv. 8. *beginning of sorrows,** to the Christians, and the
— 14. *preaching of the Gospel to all the world for a witness* (of Christ) *unto all nations* must first (before the end) take place, and that *then the end should come*, giving the following warning imme-
— 15. diately afterwards, "*When therefore ye*† *shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place*" (show your-
— 21. selves to be true Christians in the East); for *then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be again;*‡ and that, such as is the rapidity of the *lightning*-flash, *so will the coming*
— 27. *of the Son of Man be;* or, as the proverb says,
— 28. the fallen *carcase* will be quickly devoured (that

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the expression, *then shall the end come* (verse 14). See also note †, page 36.

* These *first* sorrows are fully referred to in the Book of Revelation; and are to be found but too painfully recorded in Gibbon and other historians.

† It will be borne in mind, that Christ is here privately addressing his chosen disciples.

‡ As regards one feature of this tribulation, the historical; Lord John Russell declared, in the House of Commons, his belief that, in respect to the destruction of the enemy, scarcely any battle had been equal to that of Inkermann. But we are not here told in what this trouble would consist. We know, however, that the Eastern questions have created a greater anxiety than was ever perhaps before caused at one time in the world; and we have seen that other terrific tribulations are indicated, some of which it will be seen are very *definitely* announced. See Appendix.

speedy retributive punishment would fall on the guilty).

The Evangelist then enters on the subject of the last judgment.

The expression, "*till they should say, Blessed,*" &c., indicates some *future* divine demonstration powerful enough to *convert* the Jews, so that they would be led to *bless* Christ. The disciples evidently understood their Lord that there would be some kind of second *personal* appearance; otherwise they would not have asked him *what would be the sign of his coming?* This view also corresponds with Zechariah (xii. 10), where he says, in reference to the restoration of the Jews, "They shall look on him whom they pierced;" and with St. John, xvi. 16 and 22; and with Rev. i. 7.

As regards the heading of Matth. xxiv., it seems here proper to mention, that it is a wrong one. The fall of Jerusalem occurred only forty years after Christ's death; *when*, and for many years before such fall, the Roman power was predominant, except an occasional rebellion like that in Judea. Now Christ had named this event so pointedly before (v. 2), that further mention of it could not but seem to him needless; and, accordingly, when appealed to the second time respecting it, he escapes importunity by warning his followers not to be deceived; and announces that wars and calamities must come (v. 6) before

the end: these wars and calamities, therefore, must refer to what would happen *after* the fall of Jerusalem, not *before* it, as stated in the heading of the chapter under review: for, in the *first* place, there were no wars beyond such occasional rebellions as that of Judea; and, in the *second* place, the putting down of the Jews could not have been referred to as a source of trouble to the Christian converts, because such event would rather have been an encouragement to them.

It may be proper, also, to observe, that Christ speaks of *the end* as coming immediately after the Gospel has been *preached as a witness* (not as being fully adopted) *unto all nations* (xxiv. 14), and that he connects *the end* with the *abomination of desolation* (v. 15) in the two verses now before us, thus recognising *the end* and the *desolation* as synchronous. His statements as to the end, or epoch in question, are also like the earlier prophecies respecting it, a sort of epitome of the Book of Revelation: to call in question, therefore, either the visions of the elder prophets as to *the end*—the epoch indicated—or of the *Christian* prophetic writer of the Book of Revelation, would be not only to discredit their testimony, but the testimony of Christ himself. Lastly, as regards the time of the epoch in view; are we not already past its confines, as announced in this gospel? Have not the gospels and the doctrines of Christianity been *published* and *preached*, as a *witness* to Christ, in all nations? Do not, indeed, the sublime and simple truths of the Gospel (however

Matt. xxiv. 15.

as yet partially developed or much obscured) already show themselves, in the germs of a *living* faith, through a large portion of mankind?

ST. MARK.

This Evangelist repeats that *the wars and* Mark, xiii. 7.
rumours of wars *must* be; but *that the end* (the
desolation spoken of by Daniel) *would not be yet;* — 8.
and that *the sorrows*, which he enumerates, and
which do not apply to any known events *prior* to
the fall of Jerusalem, were the *beginnings of*
sorrows, or first woe;* and that before *the end*,
the Gospel must be *published* among all nations; — 10.
and that *when they saw the abomination*, &c., — 14.
standing (being fulfilled) *where it ought not*
(about the Holy Land), they were *then to under-* — 23.
stand, and take heed as to what had been *foretold*
by way of warning to them. This Evangelist,
also, then breaks into a far more remote subject,
—the last judgment.

ST. LUKE.

This Evangelist *first* announces the destruction of Jerusalem by the Romans, and then refers to

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* It will be seen that these *sorrows*, which, owing to various causes, fell on the Christians, from the taking of Jerusalem by the Romans, down to a recent period, are denominated the *first* woe.

Luke, xxi. 6. the *wars*, &c., which would follow, announcing
— 9. that *the end will not be by and by* (not just then) ;
— 10. and that, in the meantime, *nation* would rise
— 11. against nation, that there would be earthquakes and divers sorrows ; but that they were neverthe-
— 19. less to *possess their souls in patience** (not to give way under their trials). St. Luke afterwards
— 22. *reverts* to the *vengeance* which would fall on
— 24. Jerusalem, *until the times of the Gentiles would be fulfilled* (till the epoch of the diffusion of pure Christianity). He then adopts, by referring to the day of judgment, the same course as his predecessors.

ST. JOHN.

In referring to this Evangelist, it seems proper to premise, that he occasionally anticipates the Book of Revelation, which, it will be seen, refers mainly to the diffusion of pure Christianity, and in which, therefore, religious abuse and tyranny, —unrestricted and cruel power,—personified, spiritually, as the *Prince of this world*,—is to be impugned and put down. With these preliminary remarks we proceed to show that St. John, in his Gospel, represents Christ as intimating that he
John, xiv. 30. *would not talk much thereafter* with his disciples,

* How often their super-human endurance exemplified their patient observance of this injunction, it is not our province here to relate.

for that his further instructions to mankind at that time would be of little avail; as *the prince of this world, who had nothing in him* (Christ), *cometh* (was about to commence his usurpations); and that when the *Comforter* (the true Spirit of Christ) John, xvi. 7.
came, he would have to *reprove* (censure) the — 8.
world on account of three kinds of sin: *first*, of
sin arising from having no real faith in, and not — 9.
following Christ; *secondly*, of *righteousness* (the — 10.
affectation of righteousness for *worldly* purposes), in consequence of Christ's personal influence being
removed; *thirdly*, of *judgment* (perverted, cruel — 11.
judgment, in consequence of the *prince of this world* having been deemed man's proper divinity); mankind being, even at that time, in so weak a state, owing to the worldly influence here referred to, as to be unable to profit by what he (Christ)
would otherwise have *then* told them; but that, — 12.
nevertheless, the *Spirit of truth* (as communicated — 13.
to St. John) would *receive* from *Christ* all that — 14.
was then needful for them to know, and would inform them; and that the same Spirit of truth would also inform them *of things to come.**

The Evangelist next refers at considerable
length to the perplexity which the disciples expe- — 16.
rienced when Christ told them he would be absent
for *a little while*,—having accompanied the remark — 18.
with the intimations that, although *they* (the Christians) would be sorrowful (meet with great

* This promise has been amply realised in the Book of Revelation.

John, xvi. 20. troubles), the *world* (those in power) *would rejoice;* but that afterwards, *their sorrow would be turned into joy* (that Christianity would be pre-
— 21. dominant); the illustration given on this occasion being the previous pains, and subsequent joy, on the birth of a child.

The Evangelist next announces that Christ
— 22. *would see them again*, at which time they should have joy,—that is, the joy above mentioned,—which *no one should take from them;* and that
— 23. they would then offer their supplications *to God in the name of Christ;* and that God's govern-
— 25. ment would then be *plainly* declared (without any doubt in the manner of revealing it).*

THE REVELATION OF ST. JOHN.

Rev. i. 1. St. John calls this book "the Revelation of Jesus Christ,"—regarding himself as the writer, rather than the prophet,—and represents Christ as sending his angel, or spirit, to tell him what he
— 11. was to write touching the *seven churches* which
— 19. had been established, and the events *that would be thereafter.* The exhortations to the churches are accordingly given, as well as hints as to their fate, if they failed to profit by the same; which fate,

* It is to be observed that St. John does not, like the other Evangelists, enter on the subject of the last judgment in his *Gospel,* having anticipated that he should have to treat of the same in his Book of Revelation.

like the present condition of those churches that still remain, corresponds (as we are told by travellers) with what was to have been expected from the sacred narrative. To enlarge, however, on their past or present condition, would here be as much out of place as it would be to dwell on St. John's vision of heaven, where he receives intimation of *the things that were to be hereafter;* Rev. iv. 1.
and from whence,—God's throne being placed, as it — 6.
were, on a flat *sea of glass*, as transparent as *crystal*, spreading out in front,—the celestial eye could survey everything in the world below. Suffice it to say, that St. John has a vision of the *Book* which had the account *written within* of what was to happen, *sealed with seven seals*, which Christ,— v. 1.
who is also seen and acknowledged as the *Lamb* that was slain for mankind, and *who ever* lives —14.
with God,—*was alone able to open.*

The position and power of Christ being thus established, the *first seal is opened* by him, and vi. 1.
the spirit of Christianity is revealed, as a warrior on a *white horse*, emblematic of purity and power, — 2.
with the *bow* of battle and the *crown* of victory, going forth to subdue the world to righteousness.

The *second* seal reveals a *red horse*, the colour — 3.
being emblematic of the opposing spirit of Popery; this spirit is *gifted with the power of taking peace* — 4.
from the earth; and a *great sword is given to it*, indicating great dissensions and destruction of life.

The *third* seal reveals a *black horse*, *whose* — 5.
rider held *a pair of balances*, or scales, in which

to weigh the just *measure* of punishment to the
Rev. vi. 6. bad, without *hurting the oil and wine*, or the good.

— 8. The *fourth* seal reveals a *pale horse*, ridden by the spirit of *death*, indicating the great number of Christians who would lose their lives on account of their religion, even to being devoured by wild *beasts* in the amphitheatres.

— 9. The *fifth* seal reveals the *souls* of those *who had been slain* (who had died) *for the word of God* (as delivered to Moses) together with those who had died *for the testimony which they held* to the Gospel of Christ.* The souls of these are represented as having been already received *under*† *the altar* (as having been spiritually received), and as in-
— 10. quiring, *how long* it would be before they were *avenged* (before their persecutors would be
— 11. punished)? Upon which *white robes* are presented to them, implying that they must consider themselves as already practically in Paradise, with an intimation that they must, nevertheless, be content to wait *a little* till those who had died faithfully, as they themselves had done, should in like man-

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* That this is the meaning of the passage, is further evident from what is said in chap. xv. 3: That they sing the song both of Moses and the Lamb.

† From this expression, in conjunction with what we know of our corporeal substance, it is to be inferred that the faithful ascend, spiritually, to Paradise, at their deaths, leaving their bodily identity to be made good at a future period, in the manner described by St. Paul (1 Thess. iv. 16, 17), that the *dead* bodies of those who had died in Christ would *rise first*, and *be caught up together with* those who were found faithful amongst the *living* at the last day. See also note, †, page 69.

ner have been all fully received—when those by whom they had been persecuted would be chastised.

The *sixth seal* refers to a period—the day of judgment—to which the present inquiry does not extend, but, when the unbelievers, and those whose *works* have not obtained for them any place at all in the celestial records, will receive their final doom, of being *devoured** *by fire from heaven.* Rev. vi. 12.

The next vision is that of the *four* destroying angels, who have power to hold back the vital air, by which animal and vegetable life is sustained, and who are prepared to do the work which might be assigned to them; but *another angel* (Christ) *who ascends from the East, and who has the seal of the living God,* directs them *not to hurt the earth* till *the servants of our God* had been *numbered* and *sealed* (alluding to those who had died faithfully as followers of Moses):—upon which it appeared that one hundred and forty-four thousand of *the twelve tribes of Israel* were sealed, as having been already spiritually judged. vii. 1. — 2. — 3. — 4.

St. John next has a vision of the *great multitudes* who, as faithful Christians, had been and would be spiritually received into Paradise, having, during their earthly *tribulations*, figuratively, *washed their robes white in the blood of the Lamb,* and who, accordingly, were then dwelling with† Christ in — 9. — 14.

* See chap. xx. 9.

† St. Paul describes the faithful (1 Thess. iv. 17) as being *ever with Christ.* St. Luke also says (xxiii. 43), To-day shalt thou be with me in Paradise.

Rev. vii. 17. Paradise, so happily *that all tears were wiped from their eyes.*

viii. 1. The opening of the *seventh* seal is only a ceremony to announce the seven angels who are to have trumpets given them, but as it is the last one, as well as the most momentous one of all, to the terrestrial condition of man, it was accompanied by profound *silence* (contemplation) *in heaven* for about half an hour (fifteen days*). Accordingly, we are next presented with the several
— 2. visions of *giving* the trumpets, burning incense
— 3. on the celestial *altar*, offering the same by the
— 4. appointed angel, *with the prayers of all saints* (those who had been received), throwing down on
— 5. the earth *the fire from the altar*, amidst various angry demonstrations of elemental power in the
— 6. world below; the *preparing* of the angels to sound, the successive sounding of the first *five*, proclaiming the various inflictions that would constitute the *beginnings*, or *first* ages of woe,—enumerated as such by Christ† whilst on earth;—referring to the fate of the *green grass*, &c. (early Christians) under the cruelties practised on them by the Romans, and in consequence of which a *third part* of them will be killed; at which time we know chastisement fell on their unscrupulous persecutors, in the very place (Pompeii‡) to which they

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* The 24th part of a zodiacal year. See note *, page 48.

† Matt. xxiv. 7.

‡ We are told that Vesuvius was, prior to the eruption in the year 79, cultivated to the top, and that there is no recorded account of any *previous* eruption. The prophetic vision must

were in the habit of resorting, for the purpose of indulging their vicious passions in various ways, and frequently on the unoffending Christians in the amphitheatre. The *hail and fire* here pre- Rev. viii. 7.
dicted is very descriptive of the immense volume of hot ashes which fell on Pompeii; the account of Herculaneum, through, and over which, the *burning mountain* poured its lava *into the sea,* — 8.
filling up the harbour and bay for several miles, so that many *ships* and *creatures which were in* — 9.
*the sea and had life** were destroyed, is also very descriptive. The Papacy is represented as a *fallen* — 10.
star, which burnt dimly like a *lamp*, in comparison with real Christianity, or the effulgence of a star in the firmament; this dim star is said to have fallen upon the *third part* of *the rivers and waters* of Christianity (the greater part of the Christian world); in consequence of which baleful influence the pure *waters* became like *wormwood*, *bitter*, and — 11.
even *deadly:* we find also a distinct reference to the 600 years of the dark ages, when the *sun* and — 12.
moon (the natural lights of intellect and conscience given to man), together with the revealed light of

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therefore be looked on as so much the more remarkable. Pompeii had been almost wholly destroyed by an earthquake, a few years after the fall of Jerusalem, but had been rebuilt, when the city was again entirely covered up,—the *hail and fire* having been thrown from Vesuvius a distance of ten miles, with such vast force, as to penetrate almost every crevice, and in such quantity as to cover up the whole city.

* It is a curious fact, that the eatable fish in the Mediterranean are fewer in kind and inferior in quality to what are found elsewhere; whilst the Roman Catholic countries bordering thereon are mainly supplied from Newfoundland.

the *third part of the stars* (the Christians) would be so clouded that great *darkness* would ensue—*that the day** *would only shine a third part*† *of it* (the third of the time since the birth of Christ—the above 600 years).

A *flying angel* is now seen warning the world of some other inflictions which the three remaining trumpets had to proclaim; and the *fifth* trumpet
Rev. ix. 1. accordingly proclaims the vision of *a star*, or spirit (the infernal serpent), *falling* from his abode in the clouds,‡ *with the key of the bottomless pit*, from which he lets out a cloud of bad spirits (bad
— 2. passions) *from the furnace of the pit;* the consequences of which diabolical act are symbolised by
— 3. *locust* multitudes stinging themselves, *as scorpions* are said to do, in consequence of falling under the fatal dominion of their own turbulent and ungoverned passions; alluding to the Crusaders, whose regulations and orders not to hurt the *green* (springing) Christianity are evidently referred to. We know, at least, that any aggressions on the part of the Crusaders against the states professing Christianity were specially pro-
— 4. hibited§ by a *command* that they were not to hurt the states professing Christianity, but only those infidels *who had not the seal of God*—the Christian

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* The word *day* is here put for the light of Christianity.

† The phrase, *a third part*, seems here put definitely; generally it seems put for a large portion.

‡ Heaven, or the clouds, is commonly put for the supposed space under Paradise.

§ Keightley, page 234.

emblem. The final defeat of the Crusaders is also thus referred to: *it was not given them to kill* (to conquer) their enemies, though they would struggle with them for *five months* (150 years*), during which period we read they were, on the one hand, carried away by sensual passions and hopes of personal aggrandisement in this world, and, on the other, urged forward by unholy assurances of pardon† for all their sins in the next. Rev. ix. 5.

These bad spirits *had a king over them*—the Infernal Serpent—whose residence was Abaddon. — 11.

Having thus foreshadowed what the five trumpets had proclaimed, it is announced that the beginning of sorrows or *first*‡ *woe* is past; but that *two woes more were yet to come*—the woes that occurred after the Crusades, ending with the abomination of desolation, or the present epoch.

The *sixth* trumpet refers *first* to the East, and directs *that the four spirits* (the Persians, Mahomedans, &c.) *which were bound in the Euphrates* — 14.

* The Crusaders had actually assembled under the Hermit in 1096; and the remains of the Western Christian Crusaders were *finally* driven out of Palestine in the year 1245. See "Encyc. Brit." art. Crusades. It appears, therefore, that Scripture is here her own interpreter, in showing that a month, in *prophetic numeration*, stands for 30 years — the Crusades having just lasted 150 years, or, in prophetic numeration, five months.

† "*All* sins were forgiven to the crossed."—Keightley, page 234.

‡ The *first* woe is supposed to end with the termination of the wars of the Crusaders, whose passions, fanaticism, and military decorations, are graphically foreshadowed (verses 5 to 10 of this chapter).

(under the yoke of the Romans) should be *loosed.*
Rev. ix. 15. These *had been prepared* (been growing into a powerful people) for *an hour, and a day, and a month, and a year,** namely, the precise period between the year 238 (when the Roman dominions in the East, under the Emperor Gordian, were overrun† by Sapor, king of Persia), and the death of the first Khalif in 634 (the period of the permanent establishment of the Mahomedan rulers of the East), *for to slay the third part of men;* one of the consequences of which liberation, as we have seen, was, that when Khalif Omar came to the throne two years afterwards, he was undisputed master in Syria, from the Euphrates to the Mediterranean. To dwell, however, on the affairs of the East, is beyond our purpose, except to observe that innumerable wars were waged in
— 18. that quarter; and that, as gunpowder came into use early in the thirteenth century, allusion is made to the multitudes that would be destroyed by its means: also to the fact, that, notwithstanding these wars were often waged directly with the Christian forces, the Mahomedans, nevertheless,
— 20. *repented not,* but adhered, with undeviating per-

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* According to the *prophetical* numeration, this period of 396 years is exactly indicated as follows:

		Years	Month
One hour	=	0	1
One day	=	1	0
One month	=	30	0
One year	=	365	0
		396	1

† Keightley, page 441.

tinacity, to their superstitious faith, and unholy practices. Rev. ix. 21.

Next, in due order as to time, is seen partially obscured in *a cloud* the *Angel* of prophecy, with his prophetic *Book*. The cloud indicates Popery, and brighter times in the distance are indicated by a *rainbow;* meaning, that although the details of what would occur in bringing about such better times had not yet been fully set forth, still that the prophetic book of the inflictions, under all the trumpets, was concluded, although the seventh trumpet had yet (as will be remembered) to sound. The angel is standing partly on the *earth*, and partly on the *sea*,* with his book *open in his hand;* as if it were intended that St. John should write something in it: but the angel's reply is, in effect, "No! *Seal up* what has been already written; for the *days*—the 250 years†—of *the mysteries of God*,—the desolation,‡ when the seventh trumpet will sound,—is at hand, *as declared by the prophets* Isaiah and Daniel. St. John is next directed to *eat up* the prophetic book, as being done with. Its *bitterness* refers to the troubles recorded in it: its *sweetness* to the coming melioration.

x. 1.
— 2.
— 4.
— 7.
— 8. to — 10.

* This angel, it will be observed, sets one foot on the *sea*, and then announces that the desolation under the seventh trumpet is about to occur.

† See note *, page 30.

‡ It is shown in Isaiah, xlvii. 11, that the desolation is consequent on the sin of the Roman Catholics; and in Daniel, xii. 7, that the fall of the Papacy will occur at the end of the 250 years, and that the *abomination of desolation* (verse 11) will be coincident with that fall.

Although we have now, in a manner, arrived at the conclusion of the prophetic narrative, St.
Rev. x. 11. John is nevertheless directed to *prophesy again* (to write the details of the events which have been briefly foreshadowed); for that they would have to be publicly laid *before many nations*, in order that the people of those nations might, if they thought fit, duly reflect on them; and he is, ac-
xi. 1. cordingly, presented with *a reed*, cut into a proper length for a measuring *rod*, so as to answer the purposes both of a pen and a measuring rod; and he is directed, not only to ascertain the size of the *temple*, and the number of those who worship, and of *the altar*, under which the faithful have been received, but *to leave out the court which was without*, as not wanted, being meant for the
— 2. *Gentiles*, who, so far from being at that time entitled to any place in Paradise, would be guilty *of treading under foot the city* (the edifice, or holy religion, which Christ had raised up) for the space of *forty-two months* (1260 years*), counting from the year 590,† when the Pope assumed spiritual as well as temporal power. Against this untoward

* See page 48.

† "Pope Gregory the Great came to the Papal chair in this year, and assumed the spiritual power, thenceforward acknowledged, of nominating the Gallican bishops, who previously had maintained a certain independence of Rome; on which, the whole realm of the Franks forthwith acknowledged their entire *spiritual* submission to the Pontifical chair."—Ranke's "Popes," vol. i. p. 12. This Pope also established the *temporal* power of the Papacy; and it is interesting to reflect, how good comes out of evil. In 596 he sent Augustine with authority to preach the Gospel to the Anglo-Saxons in Eng-

interregnum, it was arranged that *God's two wit-* Rev. xi. 3.
nesses (the lights of nature and revelation) should still *prophesy* (instruct mankind), though, as it were, in *sackcloth* (under many difficulties), during *a thousand two hundred and three score days,** or 1260 years (from 590, to the year when the power of the Pope virtually came under the French bayonet in 1850). These witnesses are symbolised as two *olive-trees*, whose oil would have furnished — 4.
the needful lamps against the darkness of the *god of the earth;*† but as these lights were not to be made use of, severe punishment is denounced as what *must* fall on those who *hurt these witnesses* — 5.
(who wilfully opposed natural and revealed light). And they are accordingly given *power*, during the — 6.
1260 years of their sorrowful ministration, to shut off the *rain* (the light of real Christianity), as well as to inflict on mankind such chastisement as they might deem suitable, in allusion to the already mentioned inflictions.

At the expiration of the 1260 years the serpent would wage an implacable war (the present struggle) against the two witnesses, and they would *be killed*, and lie unburied in the *street of* — 7.

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land, who all embraced it. Credit must also be given to the Latin Church for having conferred many other important benefits on mankind. See Dr. Milman's recent work on Latin Christianity.

* The time being here given in *years*, proves that the 42 *months* of the *treading under foot* means 1260 years, making a month equal to 30 years. See note *, page 12.

† See page 38 as to the god, or *prince of this world.*

Rev. xi. 8. *the great city*,*—which, *spiritually, is called Sodom and Egypt* (the Ottoman empire), in a district of which *also Christ was crucified*,—whilst *they of the people* (the kings and rulers of the different
— 9. *nations*) *shall see the dead bodies of these two witnesses*, and will not permit them *to be put into graves* (will not pay any regard to the criminal struggle the nations are waging against civil and religious right) for the space of *three days and a half* (the three years and a half during which the conflict will rage); but, on the contrary, will
— 10. rejoice that two such *tormenting* (troublesome) impediments to their arbitrary and ambitious schemes have apparently come to their end. After
— 11. the *three years and a half, the spirit of life from God* will again enter into these witnesses, and they *will stand up* in all their strength, to the *great fear* of those who have acted under the influence of the serpent, convincing them of their sin in trying to keep mankind any longer under the trammels of civil and religious despotism. The two witnesses are spiritually called up *to heaven*, from
— 12. the street of the *great city* (where they were lying), in the sight of *their enemies* generally;

* There is a marked distinction implied, both here and in the next page, between the expression, *great city*, and *city*: the former seems always to refer to the nation, or nations, generally; the latter, to some particular place or city, where the event or events take place, or to which allusion is made. Here the Ottoman empire is referred to; and therefore any allusion to a *city* therein would, it is assumed, refer to the capital,—Constantinople.

*and the same hour a tenth part of the city** Rev. xi. 13.
(Constantinople†) would be destroyed by an *earthquake*, and *seven thousand men killed.* Those who escape *will be so affrighted* (thoroughly convinced of their wickedness), as to *give glory to God* (so as finally to acknowledge Christianity). This catastrophe is said to conclude the *second woe;* when it is immediately announced that the — 14.
third woe would follow *quickly*, and so complete the abomination of desolation, or the *end.* The seventh trumpet is, therefore, supposed now to sound; on which a rapid vision occurs of great joy *in heaven;* for that the kingdoms of the earth — 15.
are become really *God's and Christ's*, by God's having assumed *his great power, and reigned;* — 17.
whilst, on the other hand, the despotic *nations* of — 18.
the earth are very *angry* that God's wrath was come upon them,—that their *death*-blow had been inflicted, and that *they* must now suffer, whilst the faithful would be forthwith *rewarded* by a better order of things.

The New *Testament* of God is also now seen — 19.
in heaven, together with a vision of two other awful elemental inflictions—a second *earthquake*,‡ and *great hail*,—which were to occur immediately after the sounding of the seventh trumpet.

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* The capital of the nation in regard to which the conflict had its origin. The distinction between *the city* and *the great city* has been already pointed out; but besides this, there is the direct previous allusion to the country *where Christ was crucified* (page 52).

† See Appendix, page 78.

‡ We shall see that these two calamities refer to Italy.

Having thus indicated the events which were to happen, St. John next describes the character of the Papacy. And, *first*, he has a sort of vision
Rev. xii. 2. of the *birth*, or commencement, of practical Christianity *in heaven* (the clouds*), symbolised as the *Child* of a *woman* robed in the most effulgent attributes of natural light,—the *sun*,
— 1. *moon*, and *twelve*† *stars*,—succeeded by *another*
— 3. *wonder* in the clouds,—*a great red dragon*, with *seven crowned heads*, and *ten horns* (the Pope on the seven hills of Rome, exercising spiritual and temporal sway over ten crowned heads in Europe).
— 4. This red dragon draws down a *third*‡ *part of the stars*§ *of heaven* (a large portion of Christian Europe), making them as *earthly* as before. This dragon, in fact, *stood* prepared to devour the before-mentioned Child *as soon as it was born* (had any vital power); it would, however, have
— 5. had sufficient influence *to rule all nations as with a rod of iron* (so effectually that men could not help coming under its all-prevailing guidance). In consequence, however, of the *danger* the Child was in, it was taken back to heaven, and its proper influence on the earth was therefore lost. The
— 6. symbolical mother *fled to*, and was *fed* (taken care

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* See note ‡, page 46.

† The number *twelve* is supposed to include all the stars seen under the twelve signs or divisions of the zodiac.

‡ This may refer to a third portion of the *then* world.

§ The Christians are frequently designated the *stars of heaven*, which they are supposed to resemble in light when compared with heathen darkness. See page 22.

of) *in, the wilderness*,—meaning, that she would be almost wholly concealed during the interregnum of the foregoing 1260 years. Under this seeming contradiction to the celestial will, a supposed contest (in deference to the prevailing mythology) takes place *in heaven*, at the proper Rev. xii. 7.
juncture, when it was discovered that the *dragon*, that *old serpent called the Devil, and his angels, could not prevail, and that their place in heaven was not to be found*,—referring to the serpent — 8.
having already fallen from the clouds* to *the earth*.

Rejoicings are now heard in the *heavenly* — 10.
courts, victory having been finally secured over the unceasing *accuser of the brethren*, through the power and *blood of the Lamb*, and the *testimony* — 11.
thereto of those who had freely given up *their lives* in support of the truth. But although the heavens *rejoice*, woe is denounced on *the inhabiters* — 12.
of the earth (the nations generally), those of the *sea* (Italy†), being also very expressly mentioned; for the serpent, having been thus cast down to the earth,—without, as it were, a hope for the future, —is in a state of *great wrath*, knowing that his attempt in the recent supposed contest had failed, and that his power on earth, now that the first woe was past, and the *seventh* trumpet about to sound, would be but very *short*.

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* See note ‡, page 46.

† It is quite evident that this marked allusion to the *inhabitants of the sea* can only refer to Italy,—the Papacy, as especially dominant in that country, being the subject now under review.

"But thou, infernal serpent, shalt not long
Rule in the clouds: like an autumnal star
Or lightning thou shalt fall from heaven."
Par. Reg. 618.

And—

"Hold'st in hell
No triumph: in all her gates *Abaddon* rues
Thy bold attempt."—*Ibid.* 629.

Rev. xii. 13. The serpent finding himself thus *cast down*, determines to persecute the mother of revealed light, who had fled, as we have seen, to a place where she was taken care of; and on finding that she had been provided with wings or sails, and
— 14. was about to sail off to a place *where she would be nourished* (respected) *for a time, and times, and half a time** (the 250 years before mentioned) *from the face of the serpent*—referring, as we have seen, to England—from the year 1603,† he thought effectually to secure her absence, and
— 15. *threw out a flood after her*—referring to the Channel. Continental Protestantism afterwards increased so much, that the separation by the sea
— 16. from the continent was virtually *swallowed up;*
— 17. which made the serpent so full of *wrath*, that he made war *with the remnant of her seed* (excited great contention in regard to civil and religious freedom).

The various charges against the Papacy being of so grave a character, it was meet that the

* These particular words prove that this passage is the *concordant* one of that in Daniel, xii. 7.

† See page 30.

inspired penman should now give a more detailed account of her historical progress, and transgressions, in order to show that her foreshadowed chastisement was justly inflicted. He, therefore, now reverts to this part of his narrative; and although his fuller account of it is conveyed in highly figurative language, it is, alas! but too close a parallel with contemporary history. He says that he *stood on the sand of the sea* (the Italian* shore), and saw *a beast rise up out of the sea;* and shows, by the *seven heads*, the *ten horns*, and *ten crowns*, that the Papacy is referred to, and that the kingdoms of Europe were to be under the temporal, as well as spiritual influence of this virtual beast; that his name was *blasphemous* (*fellow*† and *shepherd of God*, or the representative‡ of God and Christ); that he was like many different ravenous beasts—*a leopard*, as having black spots in his character, which never would change—*a bear*, that hugs its prey to death—*a lion*, as fulminating bulls against all who would not submit to his rule; and that the serpent, flattering the despotic propensity, gave him his *seat* (Rome) *and his great power* (enabled him to assume both the one and the other).

Rev. xiii. 1.

— 2.

St. John next shows that *one of the ten* crowned *heads*, or kingdoms, *was wounded to death*—referring to the fall of the Papal power in England,

— 3.

* The seven hills, or seven *heads*, of Rome, cannot be mistaken. Besides, the allusion is admitted (chap. xvii. 9).

† See page 18.

‡ The "Vicarius filii Dei" of the Vatican.

under Henry VIII., but that this *deadly wound was healed again* by Queen Mary, when *all the world wondered* at the Pope's prolonged and widely-usurped power. Indeed, men were so infatuated,
Rev. xiii. 4. *that they worshipped the beast* (regarded him as God's vicegerent), asserting that he was above all earthly potentates; and that, besides this usurped
— 5. power over men, his conduct *against God and his tabernacle*, as well as towards *those who dwelt in heaven* (the true believers), would be *blasphemous* by reason of his presumptuous authority and *lan-*
— 6. *guage*, and by perverting the pure and mild reli-
— 7. gion of Christ *for forty and two months*, or 1260 years (from the time, as we have seen, of Gregory the Great till the year 1850); and that all Europe would worship the beast, save only those who were true to Christ, and were, so to speak, *written down in his book* from the first, *he having been* spiritually *slain from the foundation of the world.*
— 9. St. John then emphatically recalls attention to what has been announced, declaring that such retributive punishment as was commensurate with the enormity of the offence, and with the suffer-
— 10. ings inflicted on the faithful, *must* inevitably fall on the offenders; which judgment will be the *patience* (the recompense) of the faithful in the eyes of the whole world.

A short sketch is next presented of a second *beast*, or *another* devilish spirit, which would come
— 11. up *out of the earth*, as contradistinguished from the beast out of the sea, having *two horns* like a lamb (the crescent). This spirit would be similar

in character to the *first beast*, in making men Rev. xiii. 12.
submit to despotism and intolerance, and in being cruel and arbitrary in his regulations. His deceptions and exploits are described, and his identity with the Moslem established by *his number, six hundred three score and six, being the number of a man* (referring to the *Khalif man*) whose dynasty — 18.
subsisted from the year 632 (the year of Mahomet's death) to the commencement of the Ottoman dynasty in 1298,* making exactly 666 years.

Having shown the inevitable fate of the bad, St. John, by way of inducement to be good, next points out the advantage the latter will have over the former, and alludes, *first*, to the happiness of those of *the twelve tribes of Israel* who had now xiv. 1.
been received into Paradise, and had the seal of the *Father*, indicating that they belonged to an era prior to Christ's advent; these are *harping* — 3.
and singing a new song before the throne in heaven, and before the *four beasts*,† which song was unknown to any one else, they being the first who had been redeemed; *secondly*, to those who had not followed *women* (in allusion to the Lady‡ — 4.
of the Kingdoms), but who had died true *virgin*-followers of Christ, and been received under the Christian dispensation, as the *first-fruits to God and the Lamb—faultless before the throne of* — 5.
heaven!

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* Keightley's "Outlines," page 448.

† The *all-seeing beasts*, chap. iv. 6.

‡ The term applied to the Pope, as referred to more precisely in chap. xvii. See also page 12.

Next, in due order of time, is seen another *angel flying* with the Gospel over the world, proclaiming it everywhere, and announcing that glory must now be given to God, by reason that *the*
Rev. xiv. 7. *hour of his judgment was come*, for *that Babylon*,*
— 8. *that great city* (the Papacy), *was fallen*,—as announced by the second angel, who informs mankind that it was *because* she had made all nations *drink of the wine of her fornications* (had prostituted the purity of Christianity for hire, with all comers from the nations of Europe); on which a
— 9. third *flying angel* emphatically proclaims, that *if any one* hereafter followed the Popish, or Moslem creed, he should *drink without mixture of the*
— 10. *wine of God's wrath;* and would, moreover, cer-
— 11. tainly be condemned in the day of judgment;† whilst, on the other hand, the advantage to those who followed the truth would be great, for that
— 13. *thenceforth*—from that time forward—*those who died in the Lord* (his faithful followers) *would be blessed*,‡ *and rest from their labours, and have their good works follow them* (would be forthwith spiritually received into Paradise).

Next, in due order of time, come successive

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* See note *, page 52.

† The phrase "for ever and ever," ver. 11, is one of those general expressions common with the sacred writers, and seems here and elsewhere to mean, without a possibility of escape.

‡ See chap. xx. 4, 5, 6, and 12, where it is further shown that those *who have not worshipped*—given themselves up to the *beast* (the dragon) nor to his *image* (the Pope), and *have not received the mark* (the crescent), are all included in *the first* (spiritual) *resurrection*, and are represented *as having*

visions of the good and bad harvests at *the time* Rev. xiv. 15.
of reaping (the last day), and the ordinary *sickle* — 16.
is first used in reaping the good; the angel who
had *power over fire* (alluding to the fire at the last — 18.
day) next directed that a *sharp sickle* was to be
made use of to reap the bad, who are consigned,
in vast numbers, *to the wrath of God.* — 19.

We are now come to the vision of the *seven* xv. 1.
angels having the seven last plagues—also to that
of *the sign* (intimation) that they would have to
do their work immediately after the conclusion
of the hymn to be sung, as before seen, by *the*
first fruits, who, together with those who had
obtained the victory over the crescent, are seen
standing, as it were, on the before-mentioned flat
sea of glass *—through which the final judgment, — 2.
fire, below is partially visible—these, having the
harps of God, sing, as was meet, the songs both of
Moses and of the *Lamb;* the angels, on the song — 3.
being concluded, *come out of the temple of testimony* — 6.
(of celestial records), where the *seven plagues*,
which were to be poured out on the nations for
their wickedness, were kept; and they receive
from one of the all-seeing spirits the *seven golden* — 7.

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part in the first resurrection, and *as living and reigning with Christ for one thousand years* (365,000 of our years according to prophetic numeration), but that *the rest of the dead*, of whatever religion, or country, *lived not again until the second death, or thousand years, were ended*, when they would be judged, at the final judgment, *according to their works.* It may here be remarked, that with God one day is represented as the same as 1000 years, and 1000 years as one day.

* See page 41.

vials full of the wrath of God; after which the temple would be, as it were, shut, till the plagues were *fulfilled.*

Rev. xvi. 1. The *first* vial being poured *on the earth* * caused
— 2. a *noisome sore* (the persecution and putting down of Christianity by the Persians, &c.).
— 3. The *second* caused *the death of every living soul in the sea* (deprived the faith of all Italy of its vitality).
— 4. The *third poisoned* the whole incipient waters of Christianity, so as to change them, spiritually, into blood—in allusion, as will be seen, to the blood of the faithful, which would be literally shed;—this poisoning of the waters is approved
— 5. by the *angel* of living *waters,* inasmuch as that God's providence *was just,* in having, as it were,
— 6. given those *blood to drink* who had themselves shed the blood of so many holy persons.

The *fourth* produced the demon of *fire,* allud-
— 8. ing to the merciless fanaticism of burning *men* at the stake, whilst the tormentors *blasphemed* God by asserting that what they did was for his honour,
— 9. and *repented not.*
— 10. The *fifth* fell on the *seat of the beast* (Rome), producing such great *darkness,* and lying deceptions in support of her unholy devices, as to cause the very *tongues* of her priests to become, in a
— 11. manner, *pained* with falsehood; whilst they, also, *blasphemed* God, in asserting *that* to be true which

* The *earth*—the East—is here named in contradistinction to the *sea*—Italy.

they knew was not so, *neither did they repent of their deeds.*

The *sixth dries up the Euphrates* (the waters of Christianity in its birth-place, the East), *that the ways of the kings of the East* (the Mahomedan kings) *might be prepared* for their long dominion* in that quarter. Rev. xvi. 12.

The next vision personifies the incarnation of three spirits, one coming from the *dragon* (despotism), one from the Papacy (religious intolerance), — 13. and the third from the *false prophet*† (the Moslem, *i.e.* brutal superstition), going forth *as devils*,‡ *to gather the kings of the earth to the battle of the* — 14. *great day of God* (the present struggle against religious truth and civil right), alluded to by the prophets, and which, we have seen, has already commenced. On the announcement of this vision, Christ, who is supposed to have been all along telling the foregoing events to St. John, suddenly stops short, and exclaims, BEHOLD! I COME — 15.

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* See page 31.

† In the "History of the Ottoman Empire" (folio, 1734), by the accomplished Demetrius Cautemer, prince of Moldavia, it is stated that a work he had prepared, "The History of the Mahomedans, from the time of the False Prophet, Mahomet, to the first Turkish Emperor," was lost in the Caspian Sea, in consequence of the vessel he was in having been thrown on a sand-bank, where everything, save the crew, was lost. This circumstance is merely mentioned here to show that Mahomet has long been regarded as the false prophet by those who had paid the greatest attention to the Mahomedan history.

‡ The simile here used is that *of frogs*—which animals appear, especially in warm climates, to go forth, in the spring, with the most deadly animosity to destroy one another, which naturalists know is the result.

AS A THIEF! or, as we have seen, like a flash of lightning (very unexpectedly and quickly). This *gathering of the nations* is to be as great as
Rev. xvi. 16. was once collected on the historic plains of *Armageddon;** but the conflict having, as we have seen, been particularly referred to by Christ,† nothing further is here mentioned about it, except that the *last* vial is hereupon *poured into the air*
— 17. (over the conflicting parties); when a *great voice* is immediately heard, issuing from the celestial throne, emphatically saying, IT IS DONE! upon
— 18. which occurs a more terrible *earthquake* than was ever known, *since men were upon the earth;*‡ and divine wrath having been denounced in particular on Italy, as the *great*§ *city* (the stronghold) of Popery, *two* out of *three*‖ *parts* of the cities of the nations (of the whole land) would, as we have
— 19. seen, *fall;* for this *great Babylon would then be*

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* It will be recollected that this is the second allusion to the great battle on the plains of Megiddon—the tradition of which bloody event is said to linger there to this day.

† See pages 33 and 4.

‡ The reference here implied to what we know has happened on the earth's surface at an earlier period is very remarkable.

§ The distinction noticed before is here again observed, very carefully, between the *great* city and *the city;* and *great* Babylon, and *Babylon;*—the word *great* indicating the *country* generally.

‖ This corresponds with Isaiah, xi. 12 and 15. That the Lord will *utterly destroy the tongue of the Egyptian sea*—the tongue of the Latin Mediterranean—at the time that he sets up the *ensign to assemble the outcasts of Israel;*—and when the mouths of the Nile shall have had bridges built over them, as we have before seen, page 8.

in God's remembrance, to inflict *the cup of the* Rev. xvi. 20.
fierceness of his wrath upon her; and her *islands* and *mountains* would also *not be found* (would disappear), which fearful catastrophe would be accompanied with a terrific *fall* of exploded *hail* — 21.
(stones of a larger size than usual from volcanic eruptions).

It having been asserted that the Roman Catholic nations were immersed in guilt, and that *five* vials of the wrath of God had been poured out upon them, it remains to particularise the character of the sins of the Papacy, and the features of the fearful calamity that awaits the doomed *great Babylon*, as well as the first despair of her votaries; in reference to which further details, it may perhaps be urged that the inspired penman is indulging in too much repetition. The tremendous nature of the foreshadowed infliction, however, must be borne in mind, as well as the fact, that in Eastern language, repetition, down from the time of Homer, was thought impressive; nevertheless, an endeavour must here be made not to be wearisome, although that attempt be to the certain detriment of the graphic original, which depicts, with the accuracy of the contemporary historian, rather than the far-back scanner of the events that were to come, how this incarnate despotism would, during her whole career, *prostitute* the purity of Christianity to the vilest of purposes,—how she would be borne onwards in her ambitious schemes, by pandering to human weakness and human passions, in the high, and by exercising an as-

sumed beneficial, but really frightful authority over the low,—and how, finally, she would come to her end, even whilst actually exerting her old influence on the human mind; thus justifying the
Rev. xvii. 8. otherwise contradictory observation, *that it was, is not, and yet is.* Under her the kings of the earth are represented as only nominal kings—
— 12. existing for an *hour*, a moment as it were—aiding
— 13. and supporting *the beast*, and making war, instead
— 14. of for *the Lamb, against him*, until he will, finally, over-rule her, FOR HE IS LORD OF LORDS, AND KING OF KINGS, and his followers are
— 16. *faithful*, when they, the kings, will come *to hate the Lady of the Kingdoms*, and when she will,
— 17. therefore, as we have seen, be made *desolate*, though they *agreed* to act on her side until these predictions *were all fulfilled.*

xviii. 2. The *great Babylon* is now represented as having *fallen*, and become no better than a *cage*, in which *the foul spirits* who once ruled there are now, as it were, imprisoned. But, prior to such catastrophe,
— 4. a *voice from heaven* is heard, emphatically saying, *Come out of her,* my people*† (meaning the Jews‡), *that ye be not partakers of her sins, and that ye*

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* See note †, page 31.

† There are at present many Jews scattered through Italy, especially at Rome, where one part of the city is so densely filled with them that it has long commonly gone by the name of the Jews' quarter.

‡ The Jews were always designated in the Old Testament *my people*—and we find the Christians (Lamentations, iv. 5 and 6) called *the daughter of my people.* It is evident, therefore, that this caution is meant for the Jews.

receive not of her plagues—which will be *doubled* Rev. xviii. 6.
in comparison of the crimes perpetrated, or, at any
rate, a full cup of punishment is to be meted out — 7.
to her; and this at the very time, as before seen,
when she will fancy herself *sitting like a queen*,
equally removed from *widowhood* and sorrow. In
this fancied security, however, *death* (the fall of
her spouse the Church), *mourning* for the loss of — 8.
her flock, and *famine* (the loss of her wealth), will
fall upon her simultaneously in *one day** (year);
whilst *she*—great Babylon—*will be utterly burned
with fire:* on which awful calamity the conster-
nation and lamentations of *the kings* (the great — 9.
people) *of the earth*, who had so long wallowed in
the *delicious* but unholy indulgences their wealth
enabled them to purchase, will, *when they see the
smoke of her burning*, be very great; as will also
be the *lamentations* of the hierarchy themselves,
that they can no longer traffic with mankind, in
selling them every species of indulgence, even *to
the souls of men*, provided they were able and — 13.
willing to pay the price demanded—*the fruits that* — 14.
her soul lusted after—but which fruits, from that
time forward, they would be no longer able to
obtain, for all the *riches* of their unholy traffic
would in one hour (a month) *come to nought.* — 17.

Heaven, and the *holy ones*, are now summoned — 20.
to rejoice—being thus *avenged*, as they were told
they would be, on their persecutors, and a *mighty
angel* is seen *throwing a great millstone into the* — 21.

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* See note *, page 48.

sea, and exclaiming, THUS WITH VIOLENCE SHALL THAT GREAT CITY BABYLON BE THROWN DOWN, AND SHALL BE FOUND NO MORE AT ALL!*

Rev. xix. 1. Rejoicings of *much people* are again heard *in heaven*, both on account of God's recent just judgment, and in honour of Christ's spiritual
— 7. *marriage* with his bride, the now purified and
— 9. suitable church; and a *blessing* is pronounced on mankind now to be put under the same.

Christ then finally announces to his divine penman that all these predictions are *true* revelations *from God;* at which St. John was so over-
— 10. whelmed, that he fell down at *Christ's feet to worship him;* but our Saviour would not permit this, and tells him that he was his *fellow-servant*—that he must worship God—and that his being enabled to foretell future events was only a *testimony* (proof) of his divine mission.

— 11. He who *was called Faithful and True* (Christ) is shortly afterwards seen by St. John in heaven, invested with his power of *judging*, and of *making war;* in allusion to the great struggle of principle
— 14. which was about to occur, to effect a *purifying* of

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* It will be observed that this ominous announcement is independent of the earthquake mentioned, p. 53, and that it refers to the catastrophe which will engulph *two parts of the whole land;*—also, that it is in accordance with note †, p. 8, and with *Lamentations*, iv. 5 and 6, where it is stated "that the punishment *of the daughter of my people* (the Christian Papacy in Italy) will be *even greater than that of Sodom, that was overthrown, as in a moment*"—and buried under the Dead Sea.

the world from false religions, and false principles;
when the *sword* of his word would be sufficient Rev. xix. 15.
effectually *to rule mankind*, after the warning
they had had. The great fight is then more par-
ticularly described, together with the metaphorical — 17.
to
supper that would be thereby provided to the — 20.
carnivorous *fowls*.

Having now arrived at the end of prophecy,
save as to the last judgment, and the new heavens
and the new earth, it is announced that the *Old* xx. 2.
Serpent would henceforward *be shut up* for a long — 3.
specified time,* whereupon there is a vision of the
souls of those who had died *as witnesses to Jesus*, — 4.
and *for the word of God*, which is designated *the* — 5.
first resurrection—these are represented as having
been already received, in their spiritual form, into
Paradise, and on whom therefore the second death
(the final day of judgment) *could have no power*,† — 6.
for they would at that time be *reigning* (living)
with Christ in heaven; the evil spirit will then be
again active for a short time, to gather those who
may be weak enough to be deceived by him, and
to collect those *to the battle* (destruction) who — 8.

* See note *, p. 7, and ‡, 60.

† This doctrine, as we have seen, agrees with 1 Thess. iv. 14, 15, 16, 17, where it is stated that those who *sleep in Jesus* (the faithful dead) *would be ever with him* (17), and that God would, as it were, bring (have) these with him at the final day of judgment (14),—and that those faithful persons who were then living on the earth would not *prevent* (go before) those faithful bodies which had to be raised (15), for that the faithful dead bodies *will rise first* (16) from their graves, and will *be caught* up with those who are actually *living to meet the Lord in the air*. See also note †, page 42.

Rev. xx. 9. were irretrievably lost, from their graves, *all over the earth*, when they would be finally *devoured by the fire that would come down from God;* but that he, the serpent, by whose wiles they had been
— 10. *deceived*, would, as it were, be his own tormentor for ever; and that as to those unbelieving persons who were living at the time, or bad spirits of any
— 11. kind living *in heaven* (the clouds) they *fled* (were scared) away at the sight of the judgment *throne* to be brought *before God* afterwards, when all *the dead* (those who had not been received) were to
— 12. *stand before God—when books would be opened*—one book being *the book of life* (in which the accepted were to be entered), and when the dead would be judged out of the things that were
— 13. written in the other *books according to their works;* all these parties were accordingly brought before the judgment-seat, and judged *according to their works.* This final judgment is emphatically
— 14. called *the second death*—all further death being, as it were, consumed *in the lake* caused by *the fire* from heaven, which also, as we have seen, *devoured* every person whose name was not entitled
— 15. *to be written down in the book of life.*

The curtain has now fallen on the prophetic drama in which the boundless providence of God, and the accuracy of the intimations vouchsafed to the inspired penman, have, so far as regards the past, been wonderfully manifested. In respect to St. John, it may be said that he had merely to

expand what had been already foreshadowed, for that there were no changes to indicate in the course in which it was foreseen events would take. This, however, cannot, any more than his having written several hundred years later than the elder prophets, make the Book of Revelation the less startling, when we reflect that the prototypes on which it is founded are invested, under his spiritual and figurative amplifications, with a character of entire originality. No doubt the book has often been regarded as a perplexing one, sometimes probably causing the reader to turn from it as little better than the outpourings of distempered enthusiasm. The lapse of events, however, has now shown that the statements contained in it, when divested of the colouring, no doubt purposely given them, and so far as they have yet been fulfilled, are in such exact accordance with the events they prefigure, as, it is presumed, to leave on the mind of the patient reader no doubt whatever of the parallel. The busy world may, probably, not be so fully impressed with that parallel as it deserves. Still, with those who do not despise prophesyings, much more with those who have full faith in them, it can scarcely fail, at the present momentous period, not merely to rivet the attention, but to awaken considerations of the deepest interest.

APPENDIX.

APPENDIX.

THE writer of the foregoing pages spent the first half of last year in Sardinia, and what he then saw, and heard, respecting Italy, in conjunction with the generally troubled aspect of Europe, and of the East, caused him again to turn his attention, having previously felt an interest therein, to the Scriptural intimations of what would happen from the time of our Saviour's death, and he there drew up the present analysis, deciding (against the wishes of his travelling party) not to make any extended tour in Italy;—early this year he put his manuscript into the hands of a literary friend for publication;—but time elapsed, whilst events were culminating—and even now, it seems a race will have to be run between the interpretation and the fulfilment of prophetical events:—it is the same thing over again as with the Jews of old—difficult to realise a conviction that a prophecy—no matter in what terms it may be couched—can ever be any thing *literal*:—the present work refers to many events, plainly foreshadowed, and as plainly fulfilled, which have, nevertheless, escaped identification with their Scriptural prototypes, although such events have been minutely chronicled in the page of history, and that many hundred years have elapsed since the events occurred, and that great ability and ingenuity have, at various times, been exercised in explaining the prototypes in question.

Those announcements which are admitted to have been fulfilled up to Christ's death, need not be referred to—our inquiry, besides, relates mainly to what would occur *thereafter* (page iv):—the temper of the times seems, indeed, to

be against serious attention to any thing but what relates to the war; how then can it be drawn to events long past, and which, at best, many may allege, St. John need never have troubled himself to foreshadow? But did Christ come to fasten the Papacy on one large portion of mankind, and to set up the Mahomedan creed in another?—and if not, then, by what farther teaching, or miracles, will mankind be led so to adopt the *pure language, as to serve God with one consent?* Now, let us revert for a moment to some of the intimations, which, as we have seen, have been given respecting the events that would happen, and reflect how exactly those events coincide with their prototypes. Herculaneum and Pompeii, for instance, are events exactly identical with the intimations respecting them:—these eruptions, it is true, occurred not very long after Christ's death, but could any one else, save St. John, have foretold them, especially with such accuracy of detail? When he wrote, Vesuvius, as we have seen, was rich with vineyards, no instance of any previous eruption being recorded:—Again, the events he enumerates, in reference to the East, which were bound up with the earlier prophetic intimations respecting the putting down of the Christian faith, in its birth-place, the East,—an event, chronologically, most important (page 21)—also those respecting the Papacy—the Moslem, and his number—the Crusades, &c., have all—however *figuratively* announced—been literally fulfilled, that is, up to this time; and *now*, at the very moment, and in the very manner pointed out, we are led, almost irresistibly, to the conclusion, that the destined completion of the *second woe* (page 53) has just been worked out, by the fulfilment of a predicted, concomitant event, upon which (let none forget!) the *third* and last woe is to come *quickly*. What the main feature of that woe is, and how quickly it will come, is but too clearly defined (page 68): how *literally* it will be worked out remains to be seen. But how is the second woe to end? By the *root of Jesse*—the tomb of Christ—being made, in the first instance, a "casus belli,"—and by all the great continental powers being perplexed with unprecedented

doubts and difficulties—and by four of them being engaged in a war, of the extent and fierceness of which history affords no parallel. "The Emperor (Nicholas) stood at last in a position, of which it was not too much to say that, as regards either side, and as respects either the questions at issue, or the tremendous armaments employed, the world has not seen the like before (p. 34), nor anything near to it." ("Times," March 3d.) "This cannonade must indeed have been of unexampled severity—unique, as far as we are aware, in the annals of war. To sustain such a fire for so many consecutive days and nights—nineteen, according to the accounts in the "Moniteur"—argues an abundance of resources, a solidity in the ordnance employed, and a power of endurance, on the part of the men, transcending anything we have heard or read of. The world can never have witnessed anything more terrible than this long-continued struggle, in which instruments of destruction, of a size and power never before employed in war, have been met by others equally powerful, and the thunders of a tropical storm have been put to silence by the fearful din of artillery." And is the chance of concluding the war—now nearly a year and half old—any less than it was? or is it probable that it will terminate sooner than at the end of the specified *three years and a half?* (p. 52)—or are the doubts and difficulties *the cup of trembling* with all those who take a part *in the siege?* (p. 16)—is the war itself the only thing announced? God, it is said, will keep a watchful eye over the Jews? (p. 16.) Now, though it would not be a proper question to ask how far this scattered, but wealthy people could, or will, buy up the city and land over which they pour out their annual lamentations, still, without going further, the facts may be mentioned, that the Jews were pointedly *excluded* in the Russian imperial manifesto of the 6th of May last, authorising a levy of twelve men per hundred for June and July next ("Times," May 16th); and that the Western *Christians*—our Protestant nation amongst the rest—have proceeded to the East *before* the Jews, as apparently intimated would be the case (p. 17); but, besides these

literal events, God's *two witnesses* (p. 51) were to *be killed* in the midst of the conflict. Now, the great war or peace conference—where it might have been thought the far advanced and mild influence of natural and revealed light would have been all-powerful—is held at Vienna; and the two witnesses are there *figuratively* killed, and dismissed, *spiritually*, to heaven (p. 52), by the virtual breaking up of the Conference on the 21st of April; and what happens next? In the *same hour*—by prophetic numeration within one month—of such breaking up of the Conference, the old capital of the empire, respecting which the war now rages, is left, as it was foretold 1800 years ago it would be, in ruins, by an earthquake, the same having happened on the 11th of April—nothing in any degree resembling such catastrophe having occurred *there* for upwards of 500 years previously. ("Times," May 3.)

The writer here feels it needful to observe that he was not aware, prior to the above calamity, that Broussa—anciently Prusa, was a capital city at the time when St. John wrote his Apocalypse, or account of things that were to happen—and that Constantinople was, consequently, named (p. 53) instead of Broussa, which had long been, and was the capital of the Turkish Empire prior to the taking of Constantinople by that power in the year 1453:—he had felt a doubt as to the latter city being the one indicated, by reason of its 1,000,000 inhabitants not seeming to have that concordance between the expressions, *a tenth part* and *seven thousand*, which might have been looked for—inasmuch as the terms used could never have been meant to apply *quite* literally to a *single* man, or house,—whereas, when taken *jointly*, they seem at once to refer to a city, the *tenth part* of which would suffer:—the fulfilment of the prophecy is, nevertheless, after all, so literal as to be truly astounding—for the accounts received give the population as exactly 70,000—and the number of houses thrown down as two in ten ("Times," May 29):—the numbers stated to have been actually killed amount only to 649; still, as the whole population had been obliged to quit the city—most of the

wealthy having gone to Constantinople, &c.—large masses of the poor necessarily lost their occupations as well as their homes, and these are said to have suffered unheard-of distress ("Press," May 26), it may almost be taken for granted that many died, and that many will yet die, in consequence of this calamity, whose fate may never transpire;—indeed the word ἀπεκτάνθησαν, translated "were slain," seems rather to mean would *die in consequence*, than that the sufferers would be killed at the precise time.

It has been observed that events *were* culminating; let us look, then, to the other side of the Egyptian sea, and inquire how long it will be *before* the bridges over the great outlets of the seven-mouthed Nile (p. 8) will be completed? —and ask, whether any one doubts the *early* opening of the long foreshadowed dry passage in question? We find no mention of any great convulsion in the Moon mountains, to turn the waters of the Nile near to their source, either one way or the other;—the *remnant* of Israel is to go over dry shod—without a boat, and without wetting their shoes:—and what is to be the concurrent event?—alas! the *utter destruction* of the tongue of the Egyptian sea (p. 8);—now, are we to give implicit credit to *one* event foreshadowed in the verse referred to, and entirely to discredit the *other*, even when that other is, as it were, confirmed, by several more distinct intimations of a character anything but figurative?—Doubtless every one will here be ready to exclaim, "Beneficent Heaven! can a fate of so awful a character really await this fair portion of God's creation—and that, too, without any sufficient previous intimation to warn the inhabitants of the sad doom that seems about to befall their ill-fated country?" The *first* of these two questions must answer for itself;—to the *second* the reply is, No!—not without warning;—if we despise not prophesyings!—for in them we find the things under review minutely foreshadowed—and if we only will be warned, there is warning enough. One more, however, amongst the many that might be adduced, before concluding—the suppression of the 334 Sardinian convents —the mockery of the *rough garment* (p. 17), which had so

long deceived mankind, and which *was* to take place, and *has* taken place, just now, "is an event too important in European history to be passed over in silence" ("Times," May 28):—let it also be borne in mind that the repeated heavy strokes of earthquake, felt within the last year, circling from Nice to Genoa, from Genoa to Turin, and from Turin to Ragusa, and which are said to have well-nigh frightened the inhabitants out of their senses ("Times," Jan. 4 and 29, &c.)—in conjunction with the late vast eruption of Vesuvius, are doubtless indicative of no ordinary subterranean disturbance in that quarter;—what farther timely warnings, of a volcanic (Rev. xvi. 21) or other nature, God may, in his providence, vouchsafe to send, has yet to be seen.

FINIS.

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